the ideal divine Truth, and all the circumstances of that opposition are founded upon the being's ignorance of himself and of the Self of all, outcome of an original cosmic Ignorance whose result is self-limitation and the founding of life on division in being, division in consciousness, division in will and force, division in the light, division and limitation in knowledge, power, love with, as consequence, the positive opposite phenomena of egoism, obscuration, incapacity, misuse of knowledge and will, dis-harmony, weakness and suffering. We have found that this Ignorance, although shared by Matter and Life, has its roots in the nature of Mind whose very office it is to measure off, limit, particularise and thereby divide. But Mind also is a universal principle, is One, is Brahman, and therefore it has a tendency to a unifying and universalising: knowledge as well as to that which marks off and particularises. The particularising faculty of Mind only becomes Ignorance when it separates itself from the higher principles of which it is a power and acts not only with its characteristic tendency, but also with a tendency to exclude the rest of knowledge, to particularise first and foremost and

always and to leave unity as a vague concept to be
approached only afterwards, when particularisation
is complete, and through the sum of particulars.
This exclusiveness is the very soul of Ignorance.

We must then seize hold on this strange power
of Consciousness which is the root of our ills,
examine the principle of its operation and detect